

THE  
**Compleat Library:**

V O L. II.

Containing an Historical Account of the Choicest Books  
newly Printed in *England* and in the Forreign Journals.

AS ALSO,

The State of Learning in the World.

To be Published Monthly.

7 U N E, 1693.

By R. W. M. A.



L O N D O N, Printed for John Dunton at the *Raven* in the  
*Poultry*. Of whom is to be had the *First Volume* of the  
**Compleat Library**, or single Months from *December 1692*.  
to this time.

THE  
Complient Library

VOL. II.

Containing the Historical Account of the Growth of Books  
as they have been in England and in the Foreign Journals.

The State of Learning in the World.

By R. W. M. A.

LONDON, 1693.

By R. W. M. A.



To the industrious Glynnick Bee  
All plants yield honey as you see  
Ours is the same for you, the same is the  
same, O industrious Bee, the same is the  
Complient Library, or the same is the  
same time.



# THE Compleat Library, &c.

## V O L. II.

### J U N E, 1693.

#### XLVI.

*The Great Rabbinical Bibliothegue (or Library) of Hebrew Writers and their Writing, digested into Alphabetical Order, both in Hebrew and Latine, in which many Dissertations and Digressions are inserted, &c. By Julius Bartoloccius Cyllonus. Of the Congregation of, Reformed Bernardines. &c. Printed at Paris by Thomas Moete.*

**T**he 2d part of the *Great Rabbinical Bibliothegue* contains six Letters of the *Hebrew Alphabet*. Bartoloccius in the 4th page, tells us how the new Rabbins explicate the 7th verse of the 51. Psalm, concerning the Conception of David in sin. They say that Jesse his Father committed Adultery in begetting of him, because notwithstanding he begot him of his wife, He did believe he begot him of a Servant Maid, to whose Chastity he had laid siege. This new explication of the thing seems to ruine the Doctrine of the *Catholic Church* concerning *Original sin*. And for this reason Our Author examines whether the *Ancient Jews* acknowledged the truth of this Doctrine. He is of Opinion that they acknowledged only the Material part of original sin which consists in the Concupiscence of evil, but not the formal which consists in the privation of original Justice. Our Author demands whether the *Jews* exempted any from *Original sin*. And Answers, that they did not Exempt any. They believed only that *Concupiscence* was mortified in some Persons, as *Abraham, Isaac, Jacob, Moses, David*, and some others, in whom notwithstanding they have

not failed to acknowledg considerable faults. Yet they have not comprehended the Prophet *Jeremy* in this number, Tho himself assures us ; that God had sanctified him in his Mothers Womb ; The Jews did not understand these words either of the Exemption from, or remission of *Original sin* ; but onely of the choice which God had made, of him for the Ministry of his Prophecy.

At the 128 page and in the following ones, *Bartoloccius* makes a long dissertation upon the Opinions of the *Jews* touching *Hell*, which they call *Gehenna*. This word in its proper sense signifies the *Valley of Hinnom* which was near *Jerusalem*, and was accounted the most contemptible place of the Earth. There they cast the *Ordures* and dead bodyes, and there they kept a fire continually lighted in order to burn them.

In this Valley there was 7 Chappells, Into the first of which those entred who would Sacrifice a young turtle, Into the 2d those who would Sacrifice a Sheep, Into the 3d those who would Sacrifice a Lamb, Into the 4th those who would sacrifice a young Bullock, Into the 5th those who would Sacrifice an Ox, and into the 7th those who would sacrifice their Children to *Moloch*. These last kissed the *Idol*, and after they had made it Red hot with fire, they put their Children between his Arms, and then beat Drums whose noise hindered the Parents from hearing the cries of their Children.

The Word *Gehenna* is taken in a figurative sense, for the place wherethe Wicked are tormented ; and this place was separated by the *Rabbins*, into 7 appartments in imitation of the 7 Chappells of the *Valley of Hinnom*. The first was called *Hell*, the second *Predition*, the third, *Pit of the Well*, the fourth, *the Cystern without water*, the fifth, *the Mud-hole*, the sixth, *the shadow of Death*, and the seventh, *the bottom of the Earth*.

From the *Rabbins* distinguishing *Hell* into seven places, it may also be inferr'd, that they distinguished it into seven degrees of punishment.

With this Doctrine they have mingled a great many Errors, as when they say, that the fire of *Hell* is not Corporal, but is retained in a certain place by such a like Miracle as that by which the *Angels* are kept in Heaven. They say, That this Fire shall cease at the Day of Judgment, at what time God shall make another, which he shall kindle from the Sphere of the Sun ; for they feign, That since God created this Light, he always kept it shut in a Box, from whence he will not take it out till the Day of Judgment, to burn the Wicked and refresh the Just.

In this place our Author proposeth this Question, Whether the *Jews* acknowledged a *Purgatory*. And he resolves it by answering, That



That they did in some sort, since they tell us, That upon the *Sabbath Day* the fire moderates its heat, out of *pure Respect to that Day*, and doth not then torment Souls.

For the rest, they rank Mankind, considered as they go out of the World, into Three Classes. According to their Opinion, the Perfect do enjoy Eternal Life immediately, the Ungodly are cast into the bottom of *Hell*, and those who are of the middle sort are sent to *Gehenna*, to be punished there for a time, and afterward to be delivered from their Pains. Our Author makes a very long discourse to confute these vain Imaginations, and also a great many others of the *New Rabbins*, which I cannot have room to insist upon here.

The *Psalms* having been in use among the *Jews* as well as among the Christians, to Publish the Greatness of God, to invoke his Name, and thank him for his Favours; They have furnished an infinite deal of Matter to the Composition of many Treatises made by *Authors* of both Religions, concerning their Numbers, Order, Authors, the Ceremonies with which they were sung, and the Instruments which were made use of in the singing them.

*Bartoloccius* observes, That among the *Jews* they had Three sorts of these Instruments, to wit, those which sounded by Wind, those which sounded by String, when they were touched either with the Hand or Bow, and those which sounded by Sticks, or other things by which they were struck.

Treating, page 313, and following upon the 66 Weeks of *Daniel*, he makes a Chronology of the Kings that governed the *Jews*, since the destruction of the first Temple of *Jerusalem* to the second, according to the Tradition of the *Jews*.

Having a design to examine the Month and the Day whereon the *Jews* were used to celebrate their *Paschal Feast*, he treats after of their Year, both *Solar* and *Lunar*. The first had Twelve Months, Fifty Two Weeks, and one Day; As for the Days, they reckoned Three hundred sixty five, and Six hours, which is the time in which the Sun runs through the *Zodiak*. *Julius Caesar* gave this Year to the *Romans*, who had none before that was very well regulated, and this Year was in use, till the Reformation made by Pope *Gregory the 13th*. The *Lunary* Year is not the Space which the *Moon* takes up in running through the Twelve Signs of the *Zodiak*; for it runs it in 29 days; but it is the space which she takes to run through the Twelve Signs Twelve Times, and this Year consists of Three Hundred fifty four Days, which are divided into Twelve *Lunary Months*, of which some have Thirty Days, and others Twenty Nine; the first are called *Full*, and the other *Hollow* or *Short*. They have Two sorts of *Lunary Years*, the first they call *Common*, and is com-

composed, according to the *Hebrews*, of Three hundred fifty four Days, Eight Hours, and Eight hundred seventy six Points; the second is called *Full*, or *intercalary*, and is composed of Three hundred Eighty six Days, Two Hours, and Five hundred Eighty Nine Points; For the *Hebrews* divide the Hour into One thousand and Eighty Points; whereas we divide it into but Sixty Minutes. The *Lunary Years* are corrected by *Intercalation*, and come pretty near the *Solar*: I say pretty near, because the *Solar Year* hath Ten Days, Twenty One Hours, and Two Hundred and Four Points more than the *Lunar*. These Ten Days, Twenty One Hours, and Two Hundred and Four Points, make in Three Years, Two Days, Fifteen Hours, and Six Hundred and Twelve Points, which then causeth them to intercalate a Month of Thirty Days, and to make the Year Thirteen Months; after which the Two Days, Fifteen Hours, and One hundred and Twelve Points, which remain, make the *Epact*, which is reserved for the following Year. This Reserve in Nineteen Years, makes Seven Years *intercalate*. The space comprized in these Nineteen Years, is called the *Cycle* of Nineteen Years. Since the *Jews* have made use of this, they have a certain Rule to intercalate the Months, and to make some *full*, and some *hollow*, and to equal the *Lunary Year* to the *Solar*, by the means of *Intercalation*, of which *Bartoleccius* there gives us the Method by Tables.

The *Jews* made use of none but the *Solar Year*, to which they gave Four different beginnings; The first day of the Month of *Nisan*, or *March*, made the beginning of the Reigns of Kings, and of Feasts; For the *Kings* always counted their Reigns from the first of *March*: So that if a *King* came to the *Crown* in the Month of *January*, the first year of his Reign ended with the Months following, and the second begun upon the first of *March* ensuing. And according to this Year they also dated their Contracts.

Their Year Ecclesiastical begun the same day with the Computation of their Feasts; viz. The Feast of the *Passover* upon the Fourteenth of the Moon of *March*, *Pentecost* Fifty Days after, in the Third Month; the Fast for the breaking of the *Tables* upon the Fourth; the Fast for the Destruction of *Jerusalem*, under *Nebuchadnezzar*, and a great while after under *Titus*, on the Fifth, &c. The Year of *Tithes* begun the first day of *Elul*, or *August*; some *Rabbins* put this back to the beginning of the first day of the following Month, which is *Tiseri*, or *September*. 'Tis from thence that the *Jews* computed the Reigns of Foreign Princes, the years of the *Creation of the World*, that of *Repose*, or *Sabbath*, and that of *Indulgence*, or *Jubilee*, in which the Slaves were set at liberty. As for the year of



of Tithing of Trees, that begun upon the first day of *Scevat*, or *January*.

*Bartoloccius* afterwards discourses at large about the *Jewish Calendar*; He inserts a Copy of it in the second part of his *Bibliothèque*, and makes a great many Observations upon it.

At the 728th page, he begins to explain the Ceremonies which they observed in the Celebration of the Feast of the *Passover*. The exactness, or Scrupulousness with which they Searcht for Leaven in every Corner of their Houses, the care which the Women took to prepare the Chamber, and lay the Cloath, while their Husbands and Children were at the *Synagogue*. Our Author maintains, That our Saviour, with his Apostles, observed all that was prescribed in the Law for the Celebration of this Feast, which he celebrated the same day with the *Jews*, without anticipating the time, to wit, upon the 14th day of the *Moon*; that the next day he was crucified; and strongly inveighs against *Anthony de Dominis*, who maintains, That *Jesus Christ* did not eat the *Paschal Lamb*, but only an ordinary Repast. And in this place he ends the second part of the *Grand Bibliothèque*.

The Third Part is dedicated to *Charles* the 2d, King of *Spain*, and contains but One Letter of the Alphabet. In this our Author makes Forty Eight Dissertations upon several Subjects; One is upon the Antiquity of the *Hebrew Tongue*, against the *Syrians* and *Chaldeans*; Another concerning the Country of *Judas*, who, as he holds, came out of the Territory of *Jericho*. One upon the *Oral Law*, or the Tradition called *Misna*, which is a Book as big as the *Old Testament*, and which is spoken of in the 145th Novel of *Justinian*, under the Name of *Deuterose*; *Haddokose* was the Author. It is not certain when this Work began, nor when it was ended. *Bartoloccius* follows the Opinion of those who hold it was finished in the 129th year of *Christ*. All that is there treated on may be reduced to Five Chief Heads.

The 1st contains the Explications from the Mouth of *Moses*, and contained either expressly, or at least tacitly in *Scripture*.

The 2d, the Ceremonies ordained by *Moses* upon the Mountain *Sina*.

The 3d, Judgments, of which there is no certain Tradition, and upon which Opinions are divided.

The 4th, the Ordinances made by the Prophets and Wise Men, which serve as a Rampart to the Law.

The 5th, the approved Customs which must not be violated.

The Work is divided into many Treaties, every Treaty into many Quires, every Quire into many Chapters, and every Chapter into many Maxims, or Aphorisms. The Style is Elegant, but

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Concise and Obscure, filled with Terms far distant from the Custom of the *Scripture*, and whose *sense* cannot be easily understood without a *Commentary*.

*Bartoloccius* has made an *Analysis* of this Work, and gives a particular Account of the *Treaties*, *Quires*, *Chapters*, and *Aphorisms*, and hath made a List of the *Commentaries*, to which he hath added the several Editions; The first of which was published at *Naples* in Folio, in the year 1492. *Haddakose* taught the *Misna* a long time after he had composed it, and was assisted in this laborious Undertaking, by many *Jewish Doctors*. After his Death *Rabbi Chanina* was put into his Place as Head of the *Academy*, and then the *Jewish Doctors* began to write the *Traditions* not comprized in the *Misna*, and gave them the Name of *Baraitseeth*, which signifies strange or Extravagant *Traditions*. Besides the *Misna*, and these *Extravagants*, there is also the *Ghemare*, which is as a Supplement of the *Jewish Law*. For this Law hath two Parts, the *Misna*, which is the *Ancient Text*, and the *Ghemare*, which is the *Explication*; and these Two Parts make the *Talmud*. The Enumeration which the Author here makes of the Places of the *Talmud* which are worthy of *Censure*, is so long, that it extends from the 359th page to the 663d. Where he begins to describe the *Schools* and *Academies of the Jews*. He there distinguisheth Two sorts of *Doctors*; those who taught the *Misna*, or the Law given only by the Mouth of *Moses*, were called *Tanaites*, and began about 300 years before our Saviour *Christ*. *Bartoloccius* makes an Enumeration of all them from *Antigonus Socheus*, as far as *Haddakose*. The others were named *Ammorraites*, and these are they which taught the *Traditions* collected by *Haddakose*, and explained the difficulties. He makes afterwards a List of the *Doctors* that taught in the Territory of *Babylon* and then makes a long discourse, where he speaks of the Hatred which the *Jews* have conceived against the *Christians*, the ill Treatment they have given them; and of that, which on the contrary, they have received from them.

The most remarkable Matters of Fact contained in this Discourse, are that the *Jews* were chased from *Rome* by *Tiberius*; That *Jerusalem* was destroyed by *Adrian*; That in the year 315 *Constantine* made a Law, which forbid the *Jews*, under the penalty of being burnt, to stone those that forsook their Religion to embrace the *Christian*; That under the Empire of *Julian* the *Jews* destroyed many Churches, as *St. Ambrose* complains, in the 16th Epistle of his second Book; that in the year 397 *Arcadius* and *Honorius* made a Law against the *Jews*, who feigned to be *Christians*, and refused themselves in the Churches, to shun by that means either the payment of their Debts, or the Chastisement of their Crimes; that two years after



after, *Honorius* forbade them to collect Money to send their *Patriarch*. That in the year 408 *Honorius* and *Theodosius* the younger forbade them to burn a *Cross* in hatred of *Christianity*, as they used to do upon the Feast of *Mardocheus*. That in the year 415 they were chased out of *Aegypt* for having massacred some *Christians*. That in the year 418 *Honorius* declared them incapable of Publick Charges. That in the year 535 *Justinian* disabled them from being *Witnesses against the Christians*, and to have *Christian Slaves*.

Our Authour goes on to shew you instances of the Fury of the *Jews* against the *Christians*, till the End of the 5th Age, and concludes with the *Bulls of Popes*, which have condemned their Errors, the Colledges established to refute them, and the Sermons founded at *Rome* to instruct and convince them.

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## XLVII.

The Author having this following Extract sent him, and finding it a Fair and Impartial enough Account of the Book, called *Crispianism Unmasked*, &c. has thought fit to insert it.

*Crispianism unmask'd; or a Discovery of the several Erroneous Assertions, and pernicious Doctrines maintain'd in Dr. Crisp's Sermons. Printed for Rich. Baldwin, 1693.*

THIS is the last and fatal Blow that hath been given to the *Antinomian Cause*; and if it can revive, and shew its head after this, it may pass for a real *Hydra* indeed, and such a Monster as will annoy the World for ever, and be a continual Plague to the Christian Church. But this Cause, as it is partially manag'd by Dr. *Crisp*, in his Sermons lately Reprinted, is the peculiar Subject of this Undertaking, where,

1. His strange and wild Opinion relating to *Faith* is confuted, viz. That a Man is justified by God, though he be destitute of *Faith*, contrary to the plain Doctrine of St. Paul, who saith, *We are justified by Faith*. It is shew'd under this Head how he designedly labours to baffle the Holy Apostle, and to wrest other Texts of Scripture, to bring them to his purpose. 2. He asserts that Doctrine which is the Bane of all godly Fear, of Suspicion of our selves, and all *Spiritual Watchfulness*; for it is his avouch'd Opinion,

nion, That no Believer can offend and displease God by any thing that he doth, and that there are no Judgments and Punishments inflicted for sin, and that Men are accepted of God, tho they are un sanctified. If these things be true, we have no Reason to *suspect* or *fear* what our Condition is, we need not stand upon our Guard, and watch over our selves: for we are safe and secure. 3. It is shew'd, That he destroys *Praying* as well as *Watching*; for he maintains very zealously and obstinately, That *no man gets any thing* by the most ardent and sincere Prayer that he can possibly put up to Heaven. Prayer, he tells us, comes too late; for all is done already, and no Boon or Blessing is to be obtained now by or for the most importunate Petitioner at the Throne of Grace. 4. He annihilates (saith our Author) all *Godly Sorrow, Contrition, Humiliation, Confession and Repentance*. He brands them with the title of *Popery*, and will not have a *Protestant* debase his Religion with such Trash as this. Yea, the Man is become a down right Buffoon, and makes himself merry with Mens *Praying and Weeping*, and other Acts of godly Remorse and Devotion: most prophanely he talks of them, and with scorn and derision calls them *the Souls getting under full Sail, and being fill'd with a stiff Gale of the Spirit, and Praying Lustily, &c.* Such is the Blasphemous Language of these Writings: And the horrid effects of it and of their notions that accompany it we begin to feel already, and we may tremble at the thoughts of what effects they will produce in mens Lives afterwards. Here is one that hath taught the Christian World to laugh at *Praying and Fasting*, to turn *Humiliation and Repentance* into mere Drollery, and to expose all Religious Duties and Services, as useless and insignificant. Whereas the Inspired Apostle assures us, *That the Prayers of the Righteous availeth much*. Here's a Preacher tells his Auditors over and over again, That neither this nor any Exercise of Religion *availeth any thing*. 5. It is remonstrated how he with extraordinary confidence denies there are any *Signs and Marks* of a mans being in the Favour of God, excepting Faith only: Here 'tis shew'd how inconsistent this Doctrine is with that of St. Paul and St. James, and how shamefully he proclaims to the World (against the sense of all Christians that ever were) *That there is no such thing as Sincerity, there is no True Love or Charity in the best Saint, no godly Simplicity and Uprightness of Heart*. These Graces are Chimæras, Fancies, Bubbles, Conceits, and nothing else. What shall we think of this Divinity? 6. He goes on and tells us, *That God is not angry with any Elect person before*



before or after he is converted: He is no more displeased with him than with a *Saint Triumphant in Glory*; which is shew'd to be an absolute contradiction to the express terms of the Bible. It is no wonder after this high Rant, that he maintains 7thly, *That God never punished any believers for their sins, or that he never chastis'd or corrected them on that account.* According to this high-flown Man the *Saints triumphant in Heaven* may as well be animadverted upon. And thus he confounds Heaven and Earth, and takes away all distinction between this and the other State: yea, indeed between Good and Evil, Sin and no Sin. The gross Absurdity of this part of his New Theology is amply detected; and the state of that Question about the nature of Afflictions wherewith God visits his Servants, is with great Accuracy and Elaborateness settled by this Learned Author to the Eternal confusion of that *Antinomian Error*. Likewise that other Principle, *That God is not pleased with any of the Graces and Duties of Believers and Holy Men*, is demonstrated to be repugnant to Reason and Scripture, and the sense of all good Men. Performing of the most righteous action, is *throwing dirt in the Face of God*, saith Dr. C. which is proved to be a foul and scandalous Expression. Other Remarks are made by the same impartial and Learned hand on these Sermons, which I will not here represent to the Reader, because I would invite him to consult the whole, which according to the sentiments which I have of the Author and his Work, is an exact and compleat Refutation, not only of Dr. C's Writings, but the whole body and Scheme of *Antinomianism*. A great Judge was pleased to say, *It was the Necking Blow to that Cause.* But the work it self will speak more than any man can; especially if we consider the admirable mixture of it, *i. e. Learning and Plainness*: Together with *Strong Arguments*, but a very *modest propounding of them*: So that we may see it was Truth and not Victory which this excellent person aim'd at. Yea, the judicious Reader may observe that when he hath the greatest advantage of his Adversary, he improves it not into a *Triumph*, but dismisses him with great meekness and Christian Humanity.

## XLVIII.

*Scrinia Reſerata, a Memorial offer'd to the great deſervings of John Williams, D. D. who ſometimes held the places of Lord Keeper of the Great Seal of England, Lord Biſhop of Lincoln, and Lord Arch-Biſhop of York. Containing a Series of the moſt remarkable Occurrences and Tranſactions of his Life, in Relation both to Church and State. Written by John Hackett late Lord Biſhop of Litchfield and Coventry. Printed for Samuel Lounds, over againſt Exeter Exchange in the ſtrand. 1692.*

**W**Hat an horrid thing is envy? Was ever man more maliciously vext and proſecuted? He was certainly a Man of as much wit, addreſs and learning as any the Age produced: Perhaps this is his Crime, for there is little elſe to be found in his life. Innocence is always too weak a Bulwark againſt the ſtrong efforts of Envy and Ambition. He was in great Place, and therefore he muſt be levelled to make way for others of leſs value, The lofty Oak muſt be felled that the leſſer trees may come into proſpect. But certainly it is one of the baſeſt pieces of degeneracy to trample upon a man when he is down, and no man ſuffered more of this unworthy practice than he, nor bore it better and more Chriſtian like. Bp. Laud was his moſt mortal and implacable Enemy, and yet was bound to him by all the obligations of Common gratitude. He prefer'd him to be Biſhop of St. Davids, againſt King James his opinion, and kept him in his Prebendary of Weſtminſter, and ſo nurſ'd up the viper in his Boſom that afterwards ſtung him. Certainly there is not a fouler blot in the whole Hiſtory of that great man. What could he not do, and what did he not do that the uttermoſt malice could invent? He vext him many years in the ſtar chamber and cauſed him to be fined in 10000l. And then clapt him up in the Tower for 4 years together, and all out of pure malice, for there was no crime in reality. And by ſuch Inſtruments and ſubornations (as this Hiſtory makes it manifeſt,) that it is one of the fouleſt actions that hath been heard of in many Ages.

Neither have the Church Hiſtorians uſed him much better. Aſperſing his Memory with a thouſand blemiſhes, or rather Lyes and ſlanders, as this grave learned, and reverend Hiſtorian who



who was his Chaplain and had his Papers in his Custody, makes it out as clear as the sun at noon Day. Alas ! what a Misfortune it is to fall under the Obloquy of strong detraction ? But so it always happens when a Party that seek not the Peace of *Israel*, but their own Profit, and advantage, sit at the helm and rule the Rost; they will carry all things their own way right or wrong as far as they are able, nor is it to be otherwise expected. How much then are we obliged to this great Prelate for giving us a true and sincere account of those dark passages ? for giving us a Clew to those Labyrinths where Error did the most forcibly assault us ? How easily had Posterity been imposed upon, but for this curious, genuine, and Authentick History ? and the reputation of this great man utterly ruin'd, the dearest Jewel of life ? But this reverend *Authour* hath drawn him out of his affliction and hath set him right upon his feet. And hath thereby brought to light such abundance of curious and useful things that all our Posterity will be extremely obliged. These are Golden remains of a golden Bishop, and adorned with so much other excellent and useful Learning, such Polite and admirable Digressions and Observations, that a man would be perpetually raviht to loose his way in so beautiful and flowery a Path. In short this History is so admirably adorn'd, and with so many excellencies, that it is without a Paralel, and I believe will be ever so, and he that shall strive to imitate it, will but fitt a Pigmes Shoe to a Giants Foot.

Bishop *Williams* was born at *Aber-conway*, a Sea Town in *Carnarvan-shire*, upon the 25th of *March*, 1582. He was Son of *Edmond Williams*, Esq; and *Mary*, Daughter of *Owen Gwin*, Esq; they had five Sons, whereof this was the Youngest. His Father was of an Antient House, and a Gentleman of a considerable Estate at first, but spent it prodigally; the Lady *Griffith* his Grandmother took care of his Education, and he was put to School at *Reuthen* under a good Grammarian, who was placed there by their Pious Countreyman Dr. *Goodman*, Dean of *Westminster*, who had newly Founded that School. He learned there a considerable time, and it happened by good Fortune, that Dr. *Vaughan*, afterwards Bishop of *London*, came into *Wales*, and took the School of *Reuthen* in his way, where he found his young Kinsman *John Williams* to be the Bell-weather of that little Flock. Dr. *Vaughan* was exceeding glad to find him in that forwardness, and being not onely as learned as most men to try a Scholar, but judicious above most men to conjecture at a rich Harvest by the Green blade in the spring

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spring, took speedy care to remove his *Kinsman* to *Cambridge*, and commend him to the Tuition of Mr. *Owen Gwin* of *St. Johns Colledge*, well Qualified by his Country and Alliance for a friend, and no indiligent Tutor. He came to *Cambridge* at 16 yearsold, and was much praised by the Old *Brittains* of *North wales*, which took the rather because of his great comeliness and beauty; however he was very much laugh'd at for his *Welsh* tone, so that his Companions would say he brought more *Latin* and *Greek* than good *English* with him. This made a retir'd student, shunning Company till such time as he had lost the rudeness of his native *Dialect*, which he laboured the more, because he had a mind to be an *Oratour*, than whom none proved to have a better *Grace* and *Pronuntiation*. He was a true *Pattern* of diligence, and read over so many *Authors* both in *Greek* and *Latin* in 4 years time that it is almost incredible. This Reverend *Author* who lived in his Family, saith one thing of him very wonderfull, and which he saith was well known, not onely to the Family but to a Cloud of *Witnesses*, that from his Youth to his old Ages he took but 3 hours sleep in 24. Which yet was sufficient for his health. A strange vigour of body, but stranger that so great a wit could task himself to such constant and vexatious pains.

At the close of *Queen Elizabeths* reign he Commenced *Batchelor* of *Arts*, and to make that Degree sit upon him with better credit, within a Month he was made fellow of the *Colledg*; *Dr. Vaughan* lived but 3 years after he was made *Bp.* of *London*, however he sent for his young *Kinsman* every year to spend a few Weeks at his *Palace* in *London*, which was a great help to his breeding, and brought him acquainted with the *Lord Lumley* a *Kinsman* of his by *Marriage*. He was owner of an excellent *Library* of which he was very liberal to him both in *Books* and *Manuscripts*, and never sent him away without ten pieces of *Gold*, but the other a treasure to him above all *Gold*. He acquired a very great insight in *Theology*, and read the *Schoolmen*, *Histories Ecclesiastical*, and the *Antient Fathers* altogether. He was an exact *Philosopher* according to those times, but chiefly in the *Metaphysicks* whose utility and Necessity he defended in the *Schools* when he was *Proctor* in the *University*. His Merit as an *Historian* is it self worthy an *History*, and he was the best Proficient in that spacious knowledg that the Age it self produced; His Memory was so trusty, that he was always very flat in reading: there was almost nothing that he had not read, and nothing that he had not remembred and there was nothing

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nothing which he could not draw out with great facility when he had the least occasion. The first Sallies that he made into the World, were very fortunate, The *Colledge* having at that time abundance of Causes both Civil and litigious, and Dr. *Clayton* being old, though a prudent Governour, was wisely contented to dispatch others to struggle about such contests. But the best that he found by experience for any considerable Enterprize, was Mr. *Williams* and therefore he was always dispatched with Messages of greatest trust, and to persons of the greatest Quality, and having an Incomparable address and decency and a very great Wit, seldom or never fail'd of obtaining a Grant to their Petitions. Upon these Occasions, he gained so far upon Archbishop *Bancroft*, that he sent for him 2 years before he was made Batchelour in Divinity, and *ex mero motu*, gave him the Advowson of an Arch-Deaconry in *Wales*. And the Lord Chancellour *Egerton* having also Discoursed him upon the like occasions, saw so much into him, being a Man of a most profound judgment, that he sent for him to be his Chaplain, which he accepted most willingly, but obtained leave to be absent for an year he being just then ready to enter upon his Proctorship. Here he studied the Law, and here was laid the foundation of his future greatness, The Causes of the Bps. and Clergy and a great many others, went through his hands, and by his Lords Indulgence in 5 years time he got a considerable Estate; He grew every Day in the Lords favour, and towards his latter End he sent all his businesses by him to the King, Upon which Messages the King took Great notice, that the Chaplain was principled by his Master to be a statesman and a Pillar of the Kingdom. Hard upon the Day of his Death the Chancellour call'd to him and told him. If he wanted money, he would leave him such a Legacy in his Will, as should furnish him to begin the World like a Gentleman. Sr. Say's the Chaplain, I kiss your hands, you have filled my Cup full, I am far from want, unless it be of your Lordships directions how to live in the World. Well saith the Chancellour I know you are an expert Workman, take these tools to work with, they are the best I have. And gave him some Books and Papers, written all with his own hands.

This was an Inestimable gift being made over to the the Heir apparent of his wisdom. The Learned *Authour* of this History attributes so much to these Papers that he believes they were the marrow of Mr. *Williams* his Prudence, and subtle Judgment in all his Negotiations. Before he died, he confer'd upon him the Living of *Walgrave* in *Northamptonshire*, and procured him the

the Rectory of *Grafton Underwood*, lying but a little distance from *Walgrave*. *Sr. Francis Bacon* being made *Chancellour* after his Death and hearing that his Chaplain had chested up his Books and was preparing to remove to his Cure of *Walgrave*, sent for him, and proffer'd to continue him in the place; which he declined, but with so graceful a Complement, that they parted great friends, and *Sr. Francis* of his own accord made him Justice of Peace, and of the *Quorum* in the County of *Northampton*. Before he left *London* *Dr. James Montague Bp. of Winton*, brought him to the King, who received him with consolatory words, and commanded that he should be sworn his Chaplain forthwith, and ordered him to attend him in his Progress to Scotland. But the Bp. Making a Proposition to his Majesty that whereas the Arch-Bishop of *Spalato*, a Guest much welcomed in those Days, was designed to be present the next Commencement at *Cambridg*, and that he might behold the university in its fairest trim, and she provided with one of her best disputants, *Mr. Williams* might be reserv'd to take his Degree of Dr. in Divinity at that time. It was so ordered, and no man was ever better oppos'd, for he had 6 Opponents all Heads and Professours of the university, and who all strove to shew the uttermost of their Learning; and no man ever better defended himself, So that it was performed to the great Admiration of the Archbishop of *Spalato*, and the Questions reached King *James* his Ear, who highly approved *Dr. Williams*. During his abode at his Cure of *Walgrave* there fell the Deanery of *Salisbury*, which had many Competitors, and the Marquess of *Buckingham* struck in for one of them; but the King gave him a Denial, and sent for *Dr. Williams*. This was the first step of his Dignity to which no hand helped to raise him but the Kings. The King took great delight in him, and oftner discoursed with him than any other of the Chaplains, and one time attended on the King at *Royston* he broke of his discourse abruptly and asked him *when he was with buckingham*? *Sr.* saith the *Dr.* *I have no business to resort to his Lordship. But wheresoever he is, you must go to him upon my Message, saith the King.* Henceforwards he resolved to study that great man, gathering from hence that the King intended he should seek him and not long after an opportunity presented it self of doing him some real service. My Lord Marquess was a Batchelour, and ripe for *Wedlock*, His youth, his comely person, his Fortunes plentiful and encreasing, his favour he held with the King being as much or more than a Cardinal Nephew in the Popes Conclave.

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The Lady he intended to marry, was the Lady *Katherine Manners*, daughter and the onely Child surviving to *Francis Earle of Rutland*. She was the greatest Fortune of a Subject in the Nation, and of very Antient and Noble blood. The Match stuck at 2 Difficulties: The Earl of *Rutland* was slow or rather sullen in giving way to the Marquess, neither did he keep such a distance in his visits as was required. This put the Earl into so strong a passion that he could not be mitigated, though great persons had attempted the Pacification. In this Distraction, Dr. *Williams* took the opportunity to go between the great men and to *Umpire* the Controversy. The Earl held some Leases of the Church of *Lincoln* whereof the Dr. was a Residentiary and Precentor, and having found him true and fortunate in many Offices of Service which he had managed for his Lordships sake, he gave a patient hearing to his propositions by which means his Inflammation was cooled and his Jealousies cleared up. In short the Dr. brought the Earl about so dexterously with his Art and pleasant Wit, that his Lordship put it into his hand to draw up all contracts and conditions for Portion and Joynture: And settled more than the Marquess and his Mother had demanded. The King was very glad they were so well out of the Mire, but put himself a worse spcak into the Wheel. The Lady was bred a Roman Catholick, and he would not have the Marquis to proceed any further unless she could be brought over to the Church of *England*. Therefore he laid his strict Commands upon Dr. *Williams* to use his uttermost skill, upon the young Lady; and he wrought so effectually that she was converted, and upon the 16 of *May* 1620 he had the honour of marrying this great and noble Couple at *Lumley House* upon *Tower Hill*, where the Earl of *Rutland* then lay.

This match did his business, for he was immediately made Dean of *Westminster*. And not long after Lord High Chancellor of *England*, and while he was Dean of *Westminster* he laid out 4500l. Upon the building and repairs of the *Abby*. He furnished the Quire with the best musick both for the Organ and voices that could be any where found: For musick was all along his peculiar Mistress. He built a very goodly Library, and furnished it with all Utensils, and light upon a Library of a curious and Learned Gentleman Mr. *Baker* of *Highbate* which he purchased at 500l. And transfer'd it hither, and added a great number of very learned volumes. He found the House 300l. In debt by the Hospitality of their Table which he paid.

And whereas there was but 40 Scholars of Queen Elizabeth's Foundation, he added 4 more who were by him distinguished from the rest by violet colour'd Gownes, for whose maintenance he purchased Land, and he settled 4 Scholarships in St. Johns Colledge in Cambridge, on purpose for them, to which place these are always removed. 2 Fellowships in the same for the preferment of the most worthy, and 4 Livings in the Country for their firm and stable settlement.

St. Francis Bacon being impeacht by the same Parliament, that impeached *Mumpeyson* and *Mitchel*, and forced to resign the Great seal, The King and the Marquess were both afraid of them, and the Dean presented a Paper of advice to the Marquess, who shewed it to the King, which he was pleased with and embraced, so the storm blew over; The King afterwards called often for his advice which he found always grounded upon great reasons. And being desired to give in a paper of the Fees of the *Chancellorship* and the Encroachments likely to be in the Office, he did it so well that both the King and the Marquess thought him the fittest man for the Office. In this Office no man behaved himself better. His person, his Gesture, his Eloquence, was magnificent and generous. His Decrees strictly just, his Industry unspeakable, and an Historian, that hath no mind to praise him, saith that the height of his spirit made him odious to them that raised him, happily because they could not attain to those Ends by him which they required of him. One thing I must not omit that he was an Incorrupt Judge, And though all the Art in the World was afterwards used to find out so much as one single Instance of injustice against him, yet they could not. He was unmarried, and so unconcerned about the natural Impulsions of providing for wife and Children. He continued in this office for the space of five years, and kept his *Chancellorship* in the Deans House in *Westminster-Abby*.

King James being dead, the Lord Keepers best Friend, and King Charles the first having ascended the Throne, the Duke of *Buckingham* continued in as great favour as ever. And towards the latter end of King James as he carried things higher than ever, he began to be opposed in some matters by the Keeper, about Church Preferments, and about the War with Spain, which the Duke meditated, And the Duke being of a Fickle temper, taking a Delight to throw men down as fast or faster than he had raised them up, began to conceive some ill Will against the Keeper, And though he Warded off the blow for some



some time with great Endeavours, Yet at last Bishop *Laud* being grown into the Dukes favour, and every Day growing more and more into the Kings, put the last hand to the business both with the King and Duke. Their first *Parliament* of King *Charles* began to chase the Duke and the Duke chased the Keeper. It was in vain to plead innocence (which he did sufficiently) when his ruine was determined, and in a little time after the King throughly prevail'd upon, and Sir. *John Suckling* brought a Warrant from the King to receive the seal, which he resign'd without the least reluctance.

The Bishop now having no more to do, retired to *Bugden*, (for the *Bishoprick* of *Lincoln* had been given him during the time of his *Chancellorship*,) where the Bp. presently fell a building, and by the help of many hands, and a large purse, in one years time, he turned an heap of ruines into a Stately Mansion. He planted Woods, and trees in many places in ranks and proportions. He fenced the Park and stored it with Deer, provided for good Husbandry, and brought in the Leases of the Demesnes, and buried a World of money in Gardens, Arbors, Orchards, Pools for Water-fowl and fish of all variety with a walk raised 3 foot from the Ground of about a Mile in compass, shaded and covered on each side with trees and pales. He lived rather magnificently than Hospitably, and did abundance of Charities, particularly he built one side of *Lincoln Colledge* in *Oxford*, together with a very Elegant and costly *Chappel*, a work of very great Charge.

The Bishop quickly found things brewing against him at *London*. The Kings Coronation and his 2d *Parliament* began at *Candlemas* and he was warned by a Letter to serve at Neither. A Commission of 13 was ordered to pry into all the Bishops Actions, but they found nothing. Many Arts were used to Compell him to resign his *Deanery*, but he had too much wit to be fool'd; and a thousand vexatious tricks were used against him both by the *Clergy* and others by suits at Law and abundance of other Methods; and all favour'd at the Court or *Lambeth*, which though they did nothing in Comparison of what followed, yet they put him to a great deal of Charge in his own defence against those petty triflers. But the main thing that ruin'd him was an accusation in the *Star-chamber*, which happened thus. Sr. *John Lamb* (a man hated by all the Country, whom yet the Bishop, who had all along been his friend, From a Little Schoolmaster had made both Knight and Dr.) and Dr. *Sibthorp* coming to dine with him, some words

passed about the Puritans, which they carried to the Archbishop of Canterbury, The Archbishop prefers a Bill against him in the Star-chamber for divulging the Kings secrets. Noy the famous Attorney General could make nothing of it, and so it hung for 2 or 3 years. But afterward there happened a Notorious fellow one *Kitrest*, a man branded before the Parliament for perjury to be Employed by the Archbishop to prosecute the Cause, this fellow broke all the Rules of the Court, intimidated the Witnesses, menaced the Clerks Registers, judges, and even the Lord Keeper himself. He spared nothing that either force, fraud, contrivance, or Villainy could do: so the Bishop finding it would be no otherwise, made friends to the King to Compound it, and struck a bargain with the Lord Cottington, for 8000*l*. But the Archbishop stopt the accomodation, and a new accusation springing out of the Branches of the Old one, sentence passed and he was fined 10000*l*. to be imprisoned in the *Tower* during pleasure, and be suspended all Jurisdiction.

According to this sentence, he was imprisoned in the *Tower*, where he continued 4 years, and was at last released by the House of Lords.

After this came on the fatal troubles which ruin'd both the King and the Nation, and the Bishop stuck close to the King upon all occasions, And for his good and faithful services was made Arch-Bishop of York. He abode there for some time and disposed all things to the Kings advantage as much as he could possibly. When *Hotham* governour of *Hull* would fain have surprized and took him prisoner, he was informed of this and fled. The place where he was, was surrounded and taken, but the bird was flown. Upon this he was ordered to go into his own Country into *North Wales* to dispose the Countrey for the Kings service, which he did, and frankly offered to fortify *Conway* then out of repair, at his own Charge, and provide it with Guns, Ammunition stores, and all things necessary for a defence, provided he or his Assigns might Govern it till such time as he was repaid, which was thankfully accepted. A writing drawn accordingly and signed with the Kings Signet. But the Kings affairs being at the Last Gasps, Sr. *John Owin* returned home with a broken Regiment and by an Order from Prince *Rupert*, surpriz'd and seized it, and therein all the riches of the Bishop, and indeed of all the Country, (who had there deposited it as into a safe place,) refusing to restore any thing to the Grief and vexation of all the Country. He kept it thus for a twelve-month. No enemy could deal more outrageously, *Chester* was then



then posselt by *Collonel Milton*, and he full of animosity against the Royal cause, marcheth over the *Dee*, through *Flint* and *Denbysire*, to the Town of *Conway*. The *Welch* made some high demands at first which were not heard patiently. They perceived that he was rather haughty then Covetous, and they closed by Innuations with him, whose consent the Archbishops Art and fair Language drew on. It was agreed that every Proprietary should have his own according to the Archbishops Inventory. The Town was forced, the Archbishops kindred and other Welsh assisting, the Archbishop entred with the rest, and *Milton* stood to his Word. This is the Action that hath made most noise. But let other judge, for my part I cannot see what prejudice it could be to save his own and his Friends state, when the King could no longer hold any Garrison in *England*.

He retired to the Lady *Mostyns* a Kinswoman of his, where he spent the rest of his time in Mourning and obscurity. Facetiousness in which he was singular, came no more out of his Lips. In his dejection and heaviness he would sometimes look up and ask what was become of the Kings Tryers, and Especially *Cromwell* and *Bradshaw* for he looked for some remarkable judgment to fall upon them. At the last he grew old a pace. A Month ruin'd him now more than a year before. His Death came from a suddain Catarrh, which caused a Quinry by the inflammation of the interior Muscles, and a shortness of Breath followed, which dissolved him in twelve hours.

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XLIX.

*The Genuine Epistles of the Apostolical Fathers. St. Barnabas, St. Ignatius, St. Clement, St. Polycarp. The shepherd of Hermas and the Martyrdoms of St. Ignatius, and St. Polycarp. Translated and Published, with a large Preliminary Discourse, relating to the several Discourses, here put together, by W. Wake D. D. Chaplain in Ordinary to their Majesties and preacher to the Honourable Society of Graces Inn. London. Printed for Richard Sare, at Graces Inn Gate in Holborn. 1693.*

THIS Collection of the Learned Author, contains all the Writers from the 1st Age of the Church that are Authentick for an hundred and fifty years. This Golden Age of the Church

Church, as it is least known to us, So it was the most fruitful in Good Works. In those days men spilt their blood for the Christian Cause with as much readiness and joy, as they would now with grief and difficulty, as it may justly be feared should they be call'd upon by their great Master for such a trial of their Faith. Nay in many places they offer'd themselves to the Persecutors, desiring all the utmost malice of their cruel bloody and horrible torments, that they might enjoy another life, and that eternal, with their blessed Redeemer for whom they suffer'd. By this means these Holy and blessed Martyrs (after our Saviour) founded the Church, and furnished so many glorious Examples to future Ages. And our *Author* could not have done a more acceptable piece of Service to the Church than to furnish us with a Collection of the Works of the primitive *Authors* that first Age. For as some of them were fellow labourers of the Apostles, and all of them Disciples, and instructed by them, they must of Necessity know the mind of the Apostles, both as to Doctrine and the Discipline of the Church, and therefore ought to be esteemed by us, as the most sacred Treasure, and of greatest Authority next to the Holy Scriptures themselves. It is a Work so useful that it is a wonder no body thought of it before now, however he hath done us the greatest kindness in Collecting all together these scatter'd Remnants of Antiquity and giving them to us in our own Language to our great ease and Advantage at one full and entire view. This is then a second Bible, and out of it may be drawn things of the greatest use and Advantage to the Church, both as to Doctrine and the Practice of an upright and holy life.

1 For what concerns the Doctrines of those times there is hardly a point, that is necessary to be known or believed by us, that is not very plainly delivered in some or other of the following Pieces. Here we may read, what we are to believe concerning God. That he is One, Almighty, Invisible, the Creator and Maker of all things. That he is Omniscient, Immense, neither to be Comprehended within any bounds, nor so much as to be perfectly conceived by us. That his Providence is over all things, that we can none of us, flee from him, or Escape his knowledg. 2 Concerning our Saviour the 2d person in the Trinity, you will find every thing necessary to be believed. That he existed not onely before he came into the world, but from all Eternity. That he is not onely the son of God, but is himself also God. That in the fulness of time he took upon him our nature and became man. Was born of the Virgin



gin *Mary*, crucified under *Pontius Pilate*, that he suffered for our salvation, and was raised again from the dead, not onely by the power of the Father, but of his own also; That he is our High Priest and Protectour now, and shall come again at the end of the world to judge both the Quick and dead. That there is no coming unto God but by him, insomuch that even the Antient Fathers who died before his appearing, are yet saved by the same means that we are now. 3. As for what concerns the Holy Ghost he is set out to us not onely as a Person, but as distinct from the Father and the son. And to shew what kind of spirit he is, we may here see him joyned together in the same Worship with the Father, and our Saviour *Jesus Christ*. 4. And now I am mentioning the Holy Spirit, let me add that we may see here what is needful to be known, concerning all other Spirits of an inferiour nature. How the holy Angels minister unto us, but especially then when we have most need of them, at the time of our Death; and that though the Devil may attack us and use all his Arts to draw us from our Duty, Yet it must be our own faults if we are overcome by him, and therefore that we ought not to bee afraid of him. But to return to our Creed. 5ly. Here we may further see, both what a great obligation there lyes upon us, to keep up a Communion of the Saints in unity of the Church on Earth, and what is the true fellowship that we ought to have with those, that are gone before us to heaven. That it consists not in the Worship of any, though never so gloriously exalted by God; but in Love and Remembrance, in Thanksgiving to God for their Excellencies, and in our Prayers to him, joyn'd with hearty endeavours of our own, to imitate their Perfection. 6thly And whilst we do this, We are here assured of the forgiveness of our Sins too, through the Merits and satisfaction of *Jesus Christ*. And that not onely of those which we committed before Baptism, but of all such as we shall chance to fall into after, if we truly repent of them. 7ly. As to the next point, the Resurrection of the body; It is not onely asserted, but at large proved too, in the following discourses. There we may see not onely that there shall be a Resurrection; but that we shall be raised, in the very same bodies, in which we go down into the Grave. And that being raised, we shall be judged by *Christ* according to our Works, and be either unspeakably rewarded, or exceedingly punished to all eternity. 8ly If from the Articles of our Creed, we go on to the Sacraments of the Church: here we have set out to us the great benefit of our Baptism, and of what a mighty concern

concern it is in the business of our salvation. And for the other Sacrament, Here we are taught, that the Elements of Bread and Wine, are the same (as to their substance) after Consecration, that they were before, and are onely in a Spiritual sense the flesh and blood of our Saviour Christ. And Lastly. For that great Comprehensive point of our Religion the Foundation of our Faith the Holy Scriptures: Here we may see, what Opinion these Holy men had of the Divine Inspiration of them. What deferences they paid to them, and how they looked upon them to contain the true words of the Holy Ghost.

Such is the doctrine that is here delivered to us. Let us come 2ly. to what concerns the Publick Order, and Government of the Church, in the first Establishment of it. Here we may see, by what persons it was directed; and how exactly our own Church doth in this Particular resemble the Primitive, perhaps beyond any other at this Day in the world, in the Apostolical Orders of Bishops, Priests, and Deacons. 2ly. How necessarily they esteem'd it their Duty, to keep up a strict communion with these Governours, and how little they thought the very name of a Church, could belong to those, who separated from them, we are here likewise taught. And how light soever some may make of the business of Schism now, yet it is plain these holy Men had a very different apprehension of it, and hardly thought, that such could be saved who continued in it. 3ly. And the same or rather much worse was their Opinion of Hereticks and Apostles: to the latter of which as they seem even to have denyed Repentance; so 'tis manifest that without it, they thought the others must perish. And in the mean time they declare that we ought not to have any Communion with them. Onely we must pray for them, that they may be converted, which yet they supposed would be very hard. 4ly As for those that continued in the Doctrine, and Communion of the Church, here we may see, how zealous they were in attending all the Publick Offices of it. How constantly they assembled together for the Worship of God, notwithstanding all the malice and fury of their Enemies against them upon the Account of it. Here we may see how from the beginning they had their set times and places of worship, and how they look'd upon such Offertories, both as more acceptable to God, and more prevalent with him, than any private addresses that they could make unto him. 5ly. In these Assemblies, they not onely put up their Prayers to God, but received

also



also the Sacrament of the Lords supper. And in that part of their service, none officiated but either the Bishop himself or he who was appointed or allowed by him. 6ly. For this purpose they had in every such place of their Assembling, one Table or Altar, at which they performed this service. And they Communicated after the same manner that our Saviour Christ had set them the Example, of one Common loaf, which was broken and distributed to them, not of little separate and unbroken wafers as some do. 7ly. Nor is this all, In these Assemblies the Scriptures were read to them, and (as I have before shewn) some of the very Treatises I have here subjoyn'd together with them. And the Bishop himself besides instructed the people, and expounded the Doctrine of Christ to them. 8ly By the Bishop were the Christians blessed, and joyned together in holy Matrimony; and indeed without him nothing was done of all that pertained to Religion. 9ly The Clergy in those times were married as well as the Laity; nor do we find it esteem'd the least scandal for them so to be. 11ly. Here we may see what the Antient manner of Tasting was; and what was thought requisite to render such Exercises acceptable to God and profitable to their own Souls. 11ly. In short we may see what their Opinion was of Repentance for sin, and how hardly they thought of those who were still repenting and yet still continuing to sin on, notwithstanding their frequent repentance. But especially here we are told that we must finish our Repentance before we dye, for that there is no place for Repentance after. 12ly And though they prescribe to us Confession as an Act of Repentance, and necessary to be performed in order to our forgiveness, yet we find them advising it to be done to God onely, and intimate to us that that alone was sufficient. 13ly. But the care of their Bishops in those first times was not confin'd within the narrow bounds of their own Churches, but extended to all the faithful, wheresoever they were. And they were still ready to look to those who were at the greatest distance from them, whenever they thought their Advice and Authority might be either useful to them, or for the Honour and Benefit of their Religion.

This is what you will find either plainly written, or to be drawn by easy and natural deductions from these great and Apostolical writings concerning either the Doctrine or Discipline of the Church, which will either quite stop the Mouths of our Enemies, or force them at last to acknowledg us to be built upon the same foundation with the first Ages, which was

undoubtedly that of the Apostles, because it could be derived no other way, than which no body can, nor ought to expect a better Basis.

It remains now that I give some Character of the Authors of each Epistle, and briefly touch some Objections formed against the purity of these Writings by some learned men, remitting the fuller examination and answer of each, to the Learned and curious observations of the Author himself, in this his excellent and useful Work.

The first Tract which begins this Collection, and perhaps the most worthy too, is that admirable, or as some of the Antients have called it, that wonderful Epistle of St. Clement to the *Corinthians*, and which he wrote not in his own name, but in the name of the whole Church of *Rome* to them. An Epistle so highly Esteem'd by the Primitive Church, that we are told it was wont to be publicly read in the Congregations, and if we may credit one of the most antient Collections of the Canon of Scripture, was placed among the sacred and inspired Writings. As for what concerns the Person who wrote this Epistle, It is no small Commendation which the Holy Ghost by St. Paul hath left us of him *Phil: 4. 3.* When the Apostle mentions him, not onely as his fellow Labourer in the Gospel, but as one whose name was written in the Book of Life. Some say he was of noble Birth and Family, and that he studied at *Athens*, that he was converted by St. Peter, but this is all uncertain. But however, after he became a Christian, he merited such a Character, from the Antient Fathers, as is hardly given to any besides the Apostles. Nay some of them doubt not in plain terms to call him an Apostle. And tho' St. Jerome durst not go so far as that, yet he gives him another title but little short of it, he tells us that he was an Apostolical man, and *Ruffinus* adds, almost an Apostle. Antiquity agrees with an universal Consent, that he was made Bishop of *Rome*, and placed in that see by the express direction of one or both the Apostles St. Peter and St. Paul. To whom, as it is commonly thought, he succeeded. But whether he ended his Life by *Martyrdom* or no is variously disputed, but remains uncertain. As to the occasion of writing this Epistle, though we have no particular account of it, yet from the subject of it we may give a very probable guess. When St. Paul wrote his first Epistle, to the *Corinthians*, the 2 things that seem'd to call for it, were, the Divisions of that Church upon account of their Teachers, and their vain conceit of their own spiritual gifts. And the great Mistake that



that was getting in concerning the resurrection. But tho' the Apostle Paul therefore by his writing and Authority, put a stop to the one and set them right as to the other: yet it seems after his Death, they began again to fall not onely into the same Contentions, but into the lame error too, which had given them so much trouble before; and this is in all likelyhood the occasion of writing this Epistle. As to the objections made against the Authority of this Epistle they are of so little weight that they do not deserve any Answer. And therefore I shall onely answer one material Enquiry, how we now come by this Epistle, since it hath been lost to the Ages beforegoing. The manner then of its discovery and Publication was thus. It happened about the beginning of the present Age, that Cyril Patriarch of *Alexandria* being removed from thence to *Constantinople*, brought along with him a great Treasure of Books to that place. Among the rest, he had a very Antient Manuscript Copy, both of the septuagint old, and of the new Greek Testament, written but little more than 3 hundred years after Christ. This he sent as the most valuable Present, he was Master of, to our late Royal sovereign King *Charles* the first, by Sir *Thomas Roe* his Majesties *Embassadour* then at the Port. Being thus brought into *England*, and placed in the Royal Library at *St. James*, Mr. *Patrick Young*, the Learned Keeper of the Kings Library at that time, discovered this Epistle, with part of another, at the End of the new Testament: and was thereupon commanded by his Majesty to publish it for the Benefit of the world. This he did with a Latin translation, and notes: at Oxford. Anno. 1633. And it was not long after that a Great Master of the Greek tongue translated it into English, and Published it very accurately, and with new Annotations of his own upon it. The second Epistle of *St. Clement* to the *Corinthians* is affixed at the End of the Book, but is not of like value with the former, and notwithstanding the objections against it our Author believes it genuine and gives very good reasons for it.

The Next, is the Epistle of *St. Polycarp* to the *Philipians*. This Epistle was prefixt by *Polycarp* himself at the beginning of *St. Ignatius* his Epistles and read in Churches together with them, which is the reason this is preserved, when all the rest of his works are lost. There are two objections against this Epistle. The one from these words, Chap: 9th *Wherefore I exhort you that ye obey the Words of righteousness, and exercise all patience, which ye have seen set forth before your Eyes, not onely in the blessed Ignatius, and Zosimus, and Rufus, but in others that have been among you, being*

confident of this, that all these have not run in vain. And the other at the Latter End. What ye know certainly of Ignatius and those that are with him, signify unto us. From whence some would draw an Argument against the truth of this Epistle, because in the first place he speaks of him as dead, and in the other as living. But it amounts to no more than this, that when he wrote this Epistle he believed him dead, but as yet did not know the Particulars and therefore desires them as living nearer Rome, to give him an account as soon as it should come to them. The other is of Monsieur Daille and his defender Monsieur Laroque, who suppose that this Epistle originally ended at the Doxology, which we meet with Chap: 12 and that what follows, hath been added to it by some later hand. But besides that this is but a bare guess, and hath been fully answered by Bishop Pearson, this one thing alone will put a final end to it: To wit, that this very passage which these men deny to be Polycarp's is expressly quoted by Eusebius as part of this Epistle. Some are afraid that this Epistle might have been corrupted at the same time with Ignatius, and perhaps by the same hand; But this suspicion is groundless, because it hath not onely all the marks of being genuine, but agrees with all quotations that the Antient Fathers have made out of this Epistle.

The next are the Epistles of St. Ignatius. There hath been great differences in the Editions of those Epistles, and no less in the judgment of our later Criticks concerning them. To pass by the first and most imperfect, the best that for a long time was extant contained not onely a great number of Epistles, falsely ascribed to this Author, but even those that were genuine so alter'd and corrupted that it was hard to find out the true Ignatius in them. The first that begun to remedy this confusion, was Archbishop Usher in his Edition of them at Oxford, Anno 1644. He found an Antient Manuscript Latin Version of Ignatius his Epistles, which differing extremely from the old, he rightly guess'd that it was a Latin version of the Genuine Epistles. And not long after the Learned Isaac Vossius had the good Fortune to light upon a Greek Copy in the Duke of Florences Library exactly corresponding with the Latin, which was Printed at Amsterdam, Anno. 1646. Against these last Edition's there is no objection can be made.

That of the Martyrdom of St. Polycarp is of most unquestionable credit and Antiquity. The Main body of it is preserved in the Ecclesiastical History of Eusebius, who lived not above an Age and an half after the Writing of it. The Catholick Epistle



Epistle of St. Barnabas hath the concurrent Testimony of all Antiquity, if it werenot but for the Deference that I always pay to the Wisdom and Authority of a General Council, I should wonder why it is not admitted for Canonical Scripture.

The Book of the Shepherd of *Hermas*, was of great reputation in the primitive Church, of unquestionable credit, as appears clearly from *Eusebius* and the Testimony of all succeeding Ages. Our Author makes it more than probable that this was the *Hermas* mentioned by St. Paul Rom. 16. 14.

I have now given an account both of the Book and the Authors as briefly as I possibly could, I shall onely add one other observation. That all the other treatises, that have been pretended to have been written within the compass of this period, are all either utterly false or extremely suspected, so that in this volume is contained all the Genuine Antiquity of an hundred and fifty years, after our Saviour and his Apostles. And if we had but as clear a view of an Age or 2, more as we have of this space of time (though I must confess I see no great Prospect of it) as it were a thing of the greatest use, so it would be the noblest undertaking in the whole world.

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L.

*The Principles of the most antient and Modern Philosophy. Concerning God, Christ and the Creatures, that is, Concerning Spirit and Matter in General &c. Translated out of the English into Latin, with Annotations taken from the Antient Philosophy of the Hebrews, and now again made English. By I. C. Medicinæ Doctor. Printed in Latin at Amsterdam by M. Brown 1690. And reprinted at London.*

**T**HIS Book was written by a Lady of Quality, but it seems, who had learning and judgment to equalize her with the best philosophers of the Age. And it is no new thing for women, as they generally exceed us in devotion, so now and then to step out of the way and vye with us in the greatest of our own pretensions. Mrs. *A. Behn* may very well contend for the Laurel and this Lady for the Chair. For she ha's lanch'd out into the deepest Sea's of Philosophy and *Columbus* like hath discovered new worlds, and with an unspeakable courage hath sailed towards

towards the Pole it self as far as any of the greatest or boldest undertakers. But to go on to the business; These essayes were not designed for the Press, but the Lady having it seems observed the Weakness of *D' Escartes*, *Hobbs*, and *Spinosas* Philosophy, in some things of great moment writ down these Observations for her own use, and they were found after her death among the rest of her Papers; And turned into Latin either by the learned *Van Helmont* or some of his Friends, and Printed at *Amsterdam*, by his recommendation and Order, for the Benefit of the Philosophical world; and they have been returned back to us in *English* by the learned Translatour, and though he has done what could be by a bare Translation to render the thing facile and easy, yet however the style is a little obscure the depth of the subject and the closeness of the reasoning being the causes of it, and I am apt to believe that if the Book had met with a less undertaker, he would have made nothing of it. It is easy to foresee that this scheme of Philosophy will not be well entertained among the Divines of all sorts. For our Author resolves Philosophically the greatest points and Mysteries of the Christian Religion, as the Trinity, the Incarnation of our blessed Saviour, the rewards and punishments of another life; the Resurrection of the body; a thing hitherto attempted by no body. And because they cannot be made Explicable, after our precise and strict way of expressing them, hath boldly rejected the Forms of Expression, in order to explain the thing intelligibly, and in such a way as might be agreeable to the Notions and sentiments of all Mankind. Thus in the Trinity, she rejects the Phrase of 3 distinct persons in the Deity, As being a stone of offence, disagreeable to reason and not to be found in Scripture, and explains it by *Ide'a*, and Will, meaning by *Ide'a* a reflection of his own image, or Word existing with in him. And thus wisdom and Will in God are not distinct substances or beings but onely distinct manners or Properties of one and the same substance: It cannot be denied that God hath wisdom and an Essential *Ide'a* in himself and such an one by which he knows all things; and in the Works of his Creation and Providence, we must acknowledg a Will in him in order to accomplish and bring them into Act. As in a builder, we must allow to the *Ide'a* he hath before conceived of the House, a Cooperation of his will, or else the building cannot be effected. She Explains the Incarnation of our Saviour by a Medium of being between the Creature and the Creatour determined absolutely to good, and shews a possibility of coming into the World,



World and suffering, and her thoughts upon this subject are wonderful and surprizing. She proves that bodies are convertible into spirits and spirits into bodies, and by consequence, the Transmigration of Souls, by such Arguments as are incredible, and which because they may turn the brain of young students or common Readers it will not be for the interest either of sound philosophy or orthodox Religion for any common pen to undertake to Refute; that being a task proper only for the learned of the first rank. In a word it is a work only fit to be read by such curious persons who have understanding and Grace enough to gather the honey without imbibing the venom of it, and to separate the Gold from the baser Metal, without which the Richest mines of Learning are not unmixt. And to such only we dare commend it, to stand or fall by their approbation, it being out of our province either to praise or Censure it, whose part is only fairly to Represent, without forestalling the Judgments of the Learned in such nice affairs, as the subject matter of this Little Book. This only we will venture to add for a conclusion that we would not advise any smatterers in Learning or philosophy to meddle with it at all, it being safe only for such Elephants that can with sure footing ford its depths, without any danger of being carried away with the current of its stream.

LI.

*The Familiar spirit of Luxemburg. Or An account of a Conference between him and Lewis the 14th concerning the most proper expedients to obtain an advantageous peace. Printed at Cologne For Peter Martau, 1693. Translated from the French, and Printed at London for H. Newman, and is to be sold at the King's Arms in the Poultry.*

They that have taken any notice of the occurrences of Europe since the Reign of Lewis the 14th cannot but have heard, that the Duke and Marshal of Luxemburg, who since the Loss of those Great Hero's the Prince of Conde, and the Marshals of Turenne and Schomberg is now the main pillar in Martial affairs of the tottering Grandeur of France, has not been only suspected, but formerly impeached for Magick, and for an Express Compact with one of the most politick spirits in the Court of

of Hell, He possessing indeed, in but too great perfection for the Repose of *Europe*, all the *Military Policies* and other abilities of the other three incomparable Generals, Except their moral and noble virtues which are so necessary to check the furious impetuosity of Warlike souls, and Restrain it from degenerating into Cruelty and Barbarity. And he was not only imprisoned for it and other horrid crimes, but tried, and next door to being finally condemned and Executed, as this Authour Relates, and saved only to the further plague of *Christendom*, by the Intercession of the Late long sighted *Marquis de Louvois*, and his Goodly Goadjutrese *Madam de Maintenon*, who foresaw that as he was not inferiour in pure *Martial Abilities* to his Heretick Mrs. and predecessours *Conde* and *Turenne*, so he was now much fitter in this Juncture of affairs, to gain victories for *France* than those Great men would have been had they lived, Because *France* is now Reduced to so desperate a state, that *Martial Virtues* without *Martial Vices* and that in a very great measure too, are thought insufficient to Retrieve Her; And in them particularly *Luxemburg* is Known to be so much a Mr, that were all the Generals in the world to stand in Competition with him and *Lucifer* were to be Judge, undoubtedly none but Himself would bear away the *Marshals* staff, so far would he be from disapproving the choice of his Great *Vicegerent* on Earth in *Temporals*, *Lewis* the 14th, For indeed that ancient Generosity that formerly Gave laws in Warlike affairs, may be said to have expired in the *French* armies with *Conde* and *Turenne*, and so much Barbarity and more than *Turkish* Crueltie, and inhumanitie has followed in its place since the succession of *Luxemburg* to their command, that tis not without some Justice the World has thought this General to have been continually attended by some officious Devil, and to have received fresh Orders every post from *Hell*. However I am apt to believe, the Devil never wrought any Infernal Miracle in his favour, nor entertain'd him with any personal Conferences, but that as he learnt his wise and prudent policies and consummat skill and conduct in war, from his Excellent Mrs. that went before him, so his wicked subtleties, cruel Barbarities, and other *Military* as well as moral *Vices* are of the growth of his own impious temper, only with somewhat more care than ordinary, improved by the Devils influence, as a Ground well worth his cultivation; and that if he pretended to have made a compact with a *Familiar*, and to have Bound him in a Bond to these conditions, as is set forth in this little Book, viz. To make him alway victo-



ous in Battel, and prosperous in all Designs. 2. To preserve him always in the Kings favour. 3. To make him as Triumphant over the Honour of all fair Ladies he should attack, as over men. 4. To make his Body both sword and Bullet proof, &c. It was only a politick fetch to make both the King and soldiers the more to confide in him, his enemies the more afraid of him, and the Ladies always to yield to his lust, when they should all be persuaded the Devil was so much in him, that he must needs carry all before him, and could not be resisted. And conformably to this supposition, our Author here makes him call up no Devil upon the stage, of this Farce, but only give such advice to *Lewis* the 14th as the Devil himself could not have done more Devil like, and shew how near a Devil incarnate may come both in wickedness and subtilty to the Prince of Devils himself: His advices are likewise accompanied, with those of *Catinat*, *De Lorge*, *Tourville*, and other chief men in the French armies and Council, in which are comically enough sented most of the chief *Maximes* and advices by which *Lewis* the 14th and his forces have been supposed to act during these Later Campaigns, and particularly in the last, wherein many pretty intrigues are laid open, and particularly that of the Marquis of *Castanaga*, late Governour of the Spanish Netherlands, who in that high post was not ashamed to play the Jockey for the French King, and to buy up and send him 40000 choice horses at 3 golden pistols a horse clear gain, putting by that means 120000 Golden pistols into his own pocket as also those with the Baron of *Berse*, and the Prince of *Barbanzon* at *Namur*, with General *Caraffa* in *Piedmont*, with General *Schoning* in *Saxony* &c. But above all as the matter well deserves, he most severely exposes the most Butcherly and unprincipely Design abetted by *Lewis* the 14th, Father *La Chaise*, the Duke of *Luxemburg*, and other eminent, but Hellish Caballers last year, against the life of our Gracious King *William*, which was the main and principal Expedient after all, upon which *Lewis* the 14th and his Infernal Cabal reposed with most confidence, for the procuring such a peace as would have been far worse than war to all the world, besides themselves and their mischievous Instruments, who as the Historian formerly Remarkt, When they have turned the most flourishing provinces into a Wilderness, are not ashamed to colour over those cruel desolations with the specious name of a peace, From which Kind of peace, and peace-makers, Let every generous Christian say, the Good Lord in his appointed time deliver all the now oppressed Part of Europe.

## LII.

News of Learning for June, 1693.

From FRANCE.

**W**E have advice from *Paris*, that *Mr. Du pin* has at last been forc'd to submit to the fate of most men that live under the *Roman Communion*, that venture to set up for free born wits; and to Retract several points he had advanced in his *Bibliothèque of Ecclesiastical Authors*. The substance of which Retraction prescribed him by those Imperious Tyrants over both Reason and Conscience, is Impatiently expected, and shall by us be communicated, as soon as we shall have Received it.

*Mr. Perrault* has publisht his last tome of his Treatise of the Comparison of *Modern and Antient Poesy*, which has produced many sharp and very fierce and bitter writings on both sides in verse, which would make one admire to see how Learned men should act so much beneath themselves as to palt one another with *Billings-gate Language*, only to maintain, that the *Antients* had more wit than themselves. An *Anonymous Author* supposed to be *Father Le Tellier* who publisht a while ago 4 Discourses against the *Judgment of the Learned*, in the form of Letters, has newly put out two others under the title of *Reflections of an Academician upon the life of M. Descartes*, which are pretended to have been printed in *Holland*, the better to disguise their Author. There is likewise printed at *Paris*, a Treatise called *Faith victorious over Infidelity and Lewdness*, being the last work of *Father Grasset*, to which is added a short account of his life. The *Abbot Villiers* has likewise publisht a little Book entituled, *The Wanderings and strayings of men in the way of salvation*. The same Author composd the late Treatise of the *Art of preaching*. Also a Book entituled, *The present state of Provence*, containing the state of its *Civil Government, Church, and Nobility*. The *Abbot Danyeau* has likewise publisht a Letter about the *Orthographie* of the *French tongue*, wherein he advises a great many further Retrenchments than have yet been made. *The History of the life of Cardinal Ximenes* is likewise now come out, done by the *Abbot Flesher*, now *Bishop of Nimes*. Also a Collection of pieces to serve



serve for the *History of Henry the 14th*, augmented with Remarks which may serve for a Key to the *Confession of Sancy*; both these last are now sold by *Henry Desbordes* Bookseller in the *Calvaert street* at the *Hague*.

From Germany and Holland

*Henry Volger's* universal Introduction into the Knowledge and understanding of all sorts of Good writers, with a supplement and notes added by the accurate *Henry Meibom*. Printed in quarto at *Helmstade* 1693. Being a Treatise that gives an account of all choice Authors that have written about all manner of useful Arts and sciences, specifying their native Country, their Birth and Extraction, their manners, their employments, their abilities, their engagements, their Method, and the Reputation they have had or still have in the learned world. It was Printed 2 years ago, but in this Edition is considerably augmented with very valuable additions and notes, by Mr. *Meibom*; who in his preface, is very large in setting out the great advantage that may be gotten by the writings of learned men, and criticises upon the Catalogue of *M. de Thou*, Remark- ing some defects in it. He praises the diligence of those Au- thors that have collected the characters and pictures of Illustri- ous men, and highly approves the Labours of those that within these late years, have composed *Journals of the Learned*, in *Holland*, *Germany* and *Italy*, and lastly he promises speedily to oblige us with a work composed by *Henry Meibom* his father, of the lives of celebrated Physicians, with a collection of his own, of several observations he has made upon the *Historians* of *Germany*, whose text, he says, he has all along exactly compared with the *Original Manuscripts*.

From London.

There is now in the press, the *History of the famous Edict of Nantz*, mentioned in our last containing an exact and impar- tial account of all the persecutions, wars, and other Remarkable occurrences that have past in *France*, Since some time be- fore its publication till its perfidious Revocation, and from thence till this time. Accurately translated from the *French* copy. Printed by Authority of the states of *Holland*, And *West Fries-land*, in 4 Volumes in quarto. Printed for *John Dunton* at the *Raven in the Poultry*, where any Gentlemen may see a Printed specimen of it: the first Volume will be out next Week. Like- wise the choice Manuscript of the late *Earl of Anglesey*, and the Remains of *Dr. Thomas Barlow* late Lord Bishop of *Lincoln* men- tioned

tioned also in our last, will be cut about the same time and are Printed for the same Bookseller.

The Book of the *Revelation* paraphrased with *Annotations* on each chapter, whereby 'tis made plain to the meanest capacity, Done in an Extraordinary method, to which is prefixed a learned *Apology* for the undertaking, with a modest reply to all objections made against commenting on the *Mysterious* and *prophetical* parts of Scripture, and shewing the Right way of proceeding in such a work. It is Printed in *quarto* and sold by Randal Taylor, *J* Salisbury at the *Rising Sun* in Cornhill, and *W. Marshall* at the Bible in *Newgate street*, and may be had at most Booksellers, 1693. You may expect an Extract of it in our next.

Likewise a *Latin Epistle* to the Gentlemen of the Royal Society of London, treating of the Causes of the late terrible *Earthquakes* in *Sciohy*, *Jamaica*, and elsewhere; wherein the Author gives a very ingenious Solution of them by the *Influences* of the *Stars*, in such and such configurations, working upon and actuating the *subterraneous* fires and vapours; as appears, says he, by the horrid noise of the *Heavens* Keeping time with, and being so exactly answered, as by an *Eccho*, by the *subterraneous* *Thunders*, that accompanied the late mentioned *Earthquakes*, which he is inclined to believe, do not obscurely presage the like fate of the world, to begin in or about *Italy*, the seat of all those Abominations that are most likely to hasten the Coming of our Lord. These two last are to be sold by Randal Taylor near Stationers Hall.

A collection of *Relations of fact* concerning *Witches* and *Witchcraft* upon the persons of people, to which, is prefixed a meditation concerning the mercy of God in preserving us from the malice and power of *Evil Angels*. Written by the late lord chief Justice Hales, upon occasion of a Trial of several *Witches* before him. part 1. price bound 1 s. Printed for *J. Harris* at the Harrow in the Poultry. Also a further Account of the late Trials of *New England Witches*, with the observations of a person then upon the place when they were first examined, to which is added another Tract of cases of Conscience concerning *Evil spirits* personating men, Rejecting all false and invalid, or superstitious proofs against *Witches*, and yet proving *Witchcrafts* to be infallible proofs of Guilt, in such as are accused thereof, with answers to all objections: the whole considered according to the Scriptures, History, Experience, and the Judgment of many Learned men, By Increase Mather president of *Harward Colledge* in *New England*. Printed at Boston in *New England*, and Reprinted at London, for John Dunton at the Raven in the Poultry 1693:

FINIS.